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***Byzantium: Tribute to Andreas N. Stratos, 1: History - Art And Archaeology; 2: Theology and Philology (Review)***

Martin Arbagi

Wright State University - Main Campus, martin.arbagi@wright.edu

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NIA A. STRATOS, ed., *Βυζάντιον: Αφιέρωμα στον Ανδρέα Ν. Στράτος/Byzance: Hommage à André N. Stratos/Byzantium: Tribute to Andreas N. Stratos*, 1: *Ιστορία — τέχνη και αρχαιολογία/Histoire — art et archéologie/History — Art and Archeology*; 2: *Θεολογία και φιλολογία/Theologie et philologie/Theology and Philology*. Athens: Nia A. Stratos, 1986. 1: pp. cx, 1–306; black-and-white frontispiece portrait, 10 color plates, numerous black-and-white illustrations. 2: pp. 307–749; numerous black-and-white illustrations, 1 color plate.

In the last decade, biologists have been able to produce bizarre hybrids by using newly developed techniques to manipulate genes and chromosomes. Medievalists (or at least Byzantinists) have now followed their lead: the volumes under review are a curious hybrid of festschrift and coffee-table book. Sumptuously bound in scarlet cloth with silken place markers, lavishly illustrated (the first volume features color photographs of Stratos's study from two angles), with reproductions of the contributors' signatures at the ends of their articles, and their photographs and vitae at the end of each volume, *Byzantium* is obviously intended as a feast for the eye.

Volume 1 begins with a dedicatory note by Mrs. Stratos, who edited the festschrift, followed by Stratos's curriculum vitae. Personal reminiscences of Stratos by Sir Steven Runciman, Hélène Ahrweiler, and Constantine Tsatos follow, printed in Modern Greek, French, and English.

A review of a festschrift — especially so massive a one as this — must, if it is to stay within reasonable bounds, concentrate upon a few articles selected at the whim of the reviewer. After the personal tributes to Stratos, the rest of volume 1 is mostly devoted to history, with three articles on art and archaeology at the end. John Barker's balanced and judicious assessment of Stratos's scholarly achievement touches upon his flaws as well as his numerous strengths as a historian — a pleasant surprise, considering the laudatory tone of the festschrift. Stratos's reputation rests upon his scholarship in traditional political, military, and diplomatic themes, sometimes scornfully called "drum-and-trumpet" history, but still the framework within which most social and economic phenomena are most comprehensible.

With a few exceptions, most of the articles in volume 1 hew to these themes and to the chronological limits of the fifth through tenth centuries. The other articles in volume 1 are Hratz Bartikian's ingenious "*Ἡ λύση τοῦ αἰνίγματος τῶν Μαρδαϊτῶν*"; Konstantinos Bonis, "Ein weiterer Beitrag zur Frage der Abstammung der Slawenapostel Kyrillos und Methodios"; Peter Charanis, "Some Remarks Relating to the History of the Byzantine Empire in the Seventh Century" (disappointing, but one of the last things Charanis wrote before his own death in 1985); Aikatériini Christophoroulou, "*Σύστημα βασιλικῶν ἱστορογῶν: Ἐνα σωματεῖο κρατικῶν υφαντουργῶν τῶν Ἰ αἰῶνα*"; Evangelos Chrysos, "*Ἀντικαῖσαρ*" (perhaps better placed in volume 2 since the thrust of the article is at least partially philological); Ivan Dujčev, "Le triomphe de l'Empereur Justinien II en 705" (another disappointing article); Johannes Irmscher, "Über den Charakter der Orientpolitik König Manfreds von Sizilien"; Jean Karayannopoulos, "*Κροῦσμος καὶ Φίλιπποι: Οἱ βυζαντινο-βουλγαρικῆς ἐπιχειρήσεις στὰ 812–814*" (meticulously reasoned military history); Angeliki Laiou, "The Festival of 'Agathe': Comments on the Life of Constantinopolitan Women" (eleventh-century social history à la mode); Bruno Lavagnini, "Demenna e Demenniti"; Paul Lemerle's essay (it is not footnoted), "Le monde égeén entre l'antiquité et les temps modernes: Quelques remarques sur l'insularité" (a thoughtful reflection by a respected scholar with a great deal more to say about the survival of Hellenic culture in the Aegean islands in modern times through the first half of the nineteenth century than about

their history in the Byzantine period); Chryssa Maltezos, “Βενετική μόδα στην Κρήτη (τὰ φορέματα μιᾶς Καλλιεροπούλας)”; Cécile Morrisson, “Byzance au VIIe siècle: Le témoignage de la numismatique”; Apostolos Vacalopoulos, “Δύο βυζαντινές συνονόματες πρωτεξάδελφες πριγκίπισσες, νύφες σὲ ξένες ἀλλές, ἡ Ἑλένη τοῦ Θεοδώρου Β' καὶ ἡ Ἑλένη τοῦ Δημητρίου Παλαιολόγου”; Gerhard Wirth, “Geiserich und Byzanz: Zur Deutung eines Priscus-Fragments”; Denys Zakythinis, “Rome dans la pensée politique de Byzance du XIIIe au XVe siècle: La ‘théorie romaine’ à l’épreuve des faits”; Manolis Chatzidakis, “Χρονολογημένη βυζαντινὴ εἰκόνα στὴν μονὴ Μεγίστης Λαύρας”; Nicolas Drandakis, “Οἱ τοιχογραφίες τοῦ Ἁγίου Ἰωάννου Καφιάνας”; and Panayotis Vocotopoulos, “Ὁ ναὸς τῆς Παναγίας στὴν Προβέντζα τῆς Ἀκαρνανίας.”

Volume 2 is primarily devoted to theology and philology, though there may be some dispute as to whether such articles as Cyril Mango’s “The *Breviarum* of the Patriarch Nicephorus” and Antonio Carile’s “Giovanni di Nikius, cronista bizantino-copto del VIIo secolo” better belong in the historical volume. The latter, while giving a nod in the direction of the new social history as a method better to understand John of Nikiou, also shows how little work has been done on this source since the days of H. Zotenberg and R. Charles in the period from 1870 to 1920. The other articles are Franjo Barišič, “L’acte le plus ancien de Chilandar”; Hans-Georg Beck, “Orthodoxie und Alltag”; Anthony Bryer, “Epithalamies and Eclipses in Fourteenth-Century [*sic*] Trebizond”; Enrica Follieri, “L’epitome della *Passio* greca di Sisto, Lorenzo ed Ippolito BHG 977 D”; Antonio Garzya, “Germani nella letteratura greca tardoantica”; Jean Gouillard, “Un ravissement de Jean Climaque: Extase ou artifice didactique?”; André Guillou, “Noms, prénoms et surnoms dans la Calabre byzantine: Une enquête linguistique”; Wolfram Hörandner, “Eine unedierte Monodie auf Kaiser Andronikos III”; Herbert Hunger, “Kontinuität und Innovation in der griechischen Buchschrift zweier Jahrtausende”; Johannes Koder, “Anmerkungen zu den *Miracula Sancti Demetrii*”; Manoussos Manoussacas, “Τὸ Ἐπιτάφιο τῆς παρθένου σὲ τρεῖς ἀγνωσμένες νεοελληνικὲς παραλλαγές”; Athanase Markopoulos, “Contribution à l’épistolographie du Xe siècle”; Haralambie Mihăescu, “La terminologie d’origine latine des vêtements dans la littérature byzantine”; Dimitri Obolensky, “Theophylaktos of Ochrid and the Authorship of the Life of St. Clement”; Anna Philippidis-Braat, “Notes sur une Acolouthie grecque des Saints Paulin de Nole, Tryphon et Conon”; Giuseppe Schirò, “I melodi del VII e VIII secolo[:] Artefici ritmi della innografia canonaria bizantina”; Andrew Sharf, “Byzantine Orthodoxy and the ‘Preliminary Fast’ of the Armenians”; Nicolas Tomadakis, “Εἰκονογραφικά (Εἰκονόφιλοι-Εἰκονομάχοι-Ὁρολογία). Ἡ Ἀνατολικὴ Ὁρθόδοξος ἐκκλησία περὶ ἱερῶν εἰκόνων καὶ τῆς προσκυνήσεως αὐτῶν”; Zinaida V. Udalcova, “Theophylact Simocatta” (in Russian, with summaries in Modern Greek and French); and Panayotis Zepos, “Ἡ βυζαντινὴ Νομικὴ παιδεία κατὰ τὸν Ζ' αἰῶνα.”

A feast for the eye? Yes, but with a stellar cast of authors, this festschrift is one for the mind as well.

MARTIN ARBAGI, Wright State University

ADALBERT DE VOGÜÉ, *Community and Abbot in the Rule of St. Benedict*. Trans. Charles Philippi and Ethel Rae Perkins. 2 vols. (Cistercian Studies Series, 5/1–2.) Kalamazoo, Mich.: Cistercian Publications, 1979, 1985. 1: pp. 1–256. 2: pp. 257–506. Originally published as *La communauté et l’abbé dans la Règle de Saint Benoît*, by Desclée-de-Brouwer, Paris and Brussels, 1961.

Adalbert de Vogüé is well known as the editor of the best and most recent editions of the Rule of St. Benedict (RB) and the Rule of the Master (RM), published in